THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"It is moral courage that characterizes the highest order of manhood and womanhood, the courage to seek and speak the truth; the courage to be just; the courage to be honest; the courage to resist temptation; the courage to do one's duty."

No. 6, Vol. LXXIII. Thursday, February 9, 1911. Price One Penny.

MORMONISM A WORLD-WIDE RELIGION.

A DISCOURSE BY ELDER CHARLES W. PENROSE AT THE ENSIGN STAKE CONFERENCE, IN THE SALT LAKE TABERNACLE, SUNDAY, JUNE 26TH, 1910.

IT is with the greatest difficulty that I am able to control my feelings, so as to address this congregation this afternoon. Not that this is a new position to me, for I have occupied it many times in years that are past. I have desired, with a strong longing, to be present with the saints in the Salt Lake tabernacle again and look upon their faces, to hear the music from this lovely choir and the music from our good old organ. I call it the "old" organ, although it has been made young again; and I hope that all these old friends of mine will be made young again, so that they may enjoy the last days of their existence on the earth. To look upon them, to feel the influence that proceeds from them, and to have the privilege of worshipping in this congregation, in this conference, as a member of the Ensign Stake of Zion is, indeed, a joy to me. I do not know whether I shall be able to make you all hear the sound of my voice this afternoon, as I have not been accustomed, for some years past, to address a congregation of anything like the size of this present assembly. Again, before leaving the old country I contracted a cold which has somewhat affected my vocal organs; but I will endeavor to make you all hear, if possible. I must say that I have nothing prepared to deliver on this occasion, but trust entirely to the inspiration of the time; and

indeed, this has been my method of addressing congregations in the old world. Sometimes subjects have presented themselves to my mind before standing up in the midst of the people, but as a rule they have been dismissed before I attempted to speak. I have endeavored to address the people as the Spirit of the Lord moved upon me.

I can say to my dear friends here in Salt Lake City that I return to my home with joy and with pleasure, and with thanksgiving and praise to the Lord. I have traveled many thousands of miles since I left this city in October, 1906; I have sailed on many seas, traveled a great deal upon the railroads as well as upon the vessels that have crossed the waters; and in every instance the Lord has preserved me from accident, from harm, and from sickness, and I have been able to return home with a good degree of health and strength. President Young was just asking me how long I have been in the ministry. I told him it is close on to sixty years. I was ordained an elder, to go out, without purse or scrip, to preach the gospel of Jesus Christ, in the great city of London, January 6th, 1851. That will give you some idea of the length of my missionary labors, if not the exact period of my age. I do not care to tell you about that, not that I am ashamed of it, by any means. On the contrary, I am thankful in my soul that I have been able to endure so long in this good and great work, and I hope to endure, I was going to say, unto the end; but I do not look for any "end."

There will come an end, no doubt of that, to the period of my mortality, my earthly existence; but I do not expect to die. I may have to lay my body down in the dust, as all do, because it is appointed unto man, once, to die; and after that the judgment, the scripture says. But, when we pass from this earthly position and period of our lives, we shall find a wider scope of life and a larger field for our labors and our exertions in the great cause to which we are all devoted, when we enter into that vast region commonly called the "spirit world," where people go when they "die," when their bodies are laid in the dust. Thank the Lord, I understand fully that that is not the end of our existence, but merely a change into another phase of it. We speak of "this life and the life that is to come"; but really it is all one life, only there are different periods of it and different stages, different phases, different surroundings, different experiences, but they are all for the education of the sons and daughters of the living God, who existed before they came into the body, and will exist when the body is slumbering in the ground. So that I do not expect any end to the work in which I am engaged, when the experience called death comes, but rather to be better prepared to aid in its furtherance in a wider sphere of labors; for the gospel of Jesus Christ is to be preached to every creature, and there is but one gospel as there is but one God for us to worship, and one Savior and

Redeemer, His Son Jesus Christ. So there is but one plan of redemption and salvation for the human family. That being so, in the justice of God, who is the very embodiment of that eternal principle, all His children must, at some time and in some place, become acquainted with that gospel, learn what it is and have the opportunity of receiving it and obeying it, or of rejecting it if they will—for the principle of free agency is an eternal and abiding principle.

It exists in all intelligent beings, the sons and the daughters of the great God who has given them that privilege to choose light or darkness, truth or error, good or evil, to take which course they prefer. Although there are, of course, many influences surrounding them, either for good or for evil, to which they may yield themselves, and to which they may become subject, yet in them, inherent, God-given, God-planted, is the principle of free agency, the power to receive or to reject the truth; to live according to light, or to walk in darkness. So, at some period in the history of all the sons and daughters of Adam's race, there must come a time when they can hear that which God wants them to do, and take their choice. Whether they be in the body or out of the body, they are the same persons; people are not changed, simply because they "shuffle of this mortal coil." They are the same persons as they were before they came into the body, and will be the same when they pass out of the body. Every individual soul will preserve its own identity, worlds without end. So, I say, there is a grand and glorious work to be performed, and I do not expect to cease my exertions and labors when the time comes for me to depart hence. I shall go, I presume, as I have done ever since I have been in the Church, where I am sent, and try to do the work allotted to me, and to do it with my might, to put my powers and energies into it, and to perform such duties as are incumbent upon me to the extent of my abilities.

This gospel that the Lord has revealed anew in the latter days—the old gospel brought back again—is to be preached to every creature. You have often heard about the coming of the angel spoken of by the apostle John, in the fourteenth chapter of the book of Revelation, the sixth and seventh verses; and it is our forte, so to speak, is our mission on the earth to carry that gospel to all the world. We can't all of us go there individually, but we can all help in the dissemination of this gospel. It is to be preached to "every nation, and kindred, and tongue, and people," and I am thankful that so much is being done now to accomplish the work. It is the special mission of the people called Latter-day Saints to accomplish that great labor. There are other things for them to do, but that is their special work—to send the gospel to earth's remotest bounds, that all people, of all races, and tongues, and creeds, and religions, shall hear the one gospel while they are in the body, while they are in the flesh, that they shall have an

opportunity of understanding it and of receiving it, or of rejecting it if they please.

Sometimes when our missionaries go out in the old world, among the good Christians that they find there, they are interrogated in this way particularly by the ministers of the various Christian denominations—"What do you come here for, you Yankees? What do you Yankees want to come here for, and bring another religion? Why don't you go to the heathen?" Sometimes we respond, "Well, that is just exactly what we are doing. What is a heathen? A heathen is a person who does not know the true God, one who does not know anything about the real Deity. You people here are worshipping something that you know nothing about; and the wisest and greatest orators among you, the greatest theologians, the finest pulpit orators cannot explain to anybody what God is. They can tell you what He isn't, but they cannot tell you what He is. They don't know, themselves, and it is a very hard thing to make somebody else understand that which you do not understand yourself." Now, in the Christian world there are millions of very good people who are doing the best they know how, and are worshipping according to the creeds they have received from their forefathers. Of course, there are many of them who do it merely as a matter of form, but there are very many good, honest people who are in the dark concerning God, concerning His purposes, His designs, His ways, His commandments. They are going along in the beaten path trod by their forefathers, without thinking very much about God or about His personality, or His attributes. So we go to them, as part, if you please, of the heathen world, to tell them something about God, what His designs are concerning the human family, and what He requires of them. Now, we do not say this in any spirit or desire of ridicule, but to bring them to a comprehension of the fact that we have something to tell them. They are as people were in the time of Jesus Christ; worshipping they knew not what. You remember, our Savior, in one of His conversations, said to the people, "Ye worship ye know not what. We know what we worship, for salvation is of the Jews." When the apostle Paul was upon Mars' hill, viewing the altars that had been erected to different kinds of deities he said he saw one altar erected to the "unknown god," and he said, "Him, therefore, whom ye ignorantly worship, declare I unto you." So our elders, when they go out to the world, whether to people in the far east, or those in the far west, whether they talk to Christians or Pagans, they have to declare unto them that which is to them an unknown God. When our Christian friends are asked to tell us what God is, they tell us that He is without body, without parts, without passions; that His centre is everywhere, and His circumference is nowhere; that He has nothing in Him or about Him in common with what we call matter; that He takes up no room, although He fills all space; that He is

immaterial and incomprehensible. This is how they sum up their knowledge about Deity: "The Father is incomprehensible; the Son is incomprehensible; the Holy Ghost is incomprehensible; and yet there are not three incomprehensibles, but one incomprehensible." This ought to be very comprehensible to anybody, but, unfortunately, there are a great many people who cannot grasp it, and I confess to being one of the number.

(To be continued.)

EVIDENCES OF THE DIVINITY OF THE BOOK OF MORMON.

THE Psalmist declared, "Truth shall spring out of the earth, and righteousness shall look down from heaven." (Ps. 85: 11.) To the average observer this may be regarded as a figurative expression, but the testimony of the faithful Latter-day Saint is that in the nineteenth century this prediction was literally fulfilled. How literally has truth sprung out of the earth in the form of the record of the ancient inhabitants of America, written on golden plates and committed into the hands of Joseph Smith for translation. How wonderfully true did righteousness look down from heaven when the angel Moroni appeared to that youth and made plain his future mission. The year 1829 marks the date of publication of the Book of Mormon, which was translated by this youthful seer, through the gift and power of God. This most marvelous work professes to be a history of the aborigines of America. Without it, we delve in the depths of doubt and uncertainty regarding the ancient peoples of the Western Hemisphere; with it the mystery disappears and a truthful history of these races is laid before us.

When the Western World was discovered by Europeans during the fifteenth century, a dark-skinned race of people, composed of many tribes, met their view. That these peoples were of common stock is evident from their languages, traditions and customs, that they came from the Eastern World is beyond question when we realize that the language spoken was a corrupted form of Hebrew, and that parts of the country (Western hemisphere) were successively overrun by different nations at widely separated intervals, is a well-established fact. All these are the logical conclusions arrived at by archæologists and discoverers of note, but how the ancestors of these peoples came to the New World, their reasons for coming and the exact period of their arrival were questions enshrouded in mystery profound. Beyond the well-settled and general conviction that at some distant period they came from the Eastern world, all was supposition and conjecture. Man by his wisdom could not disclose the secret. It required something more. The solution to the problem was given to the world when the Book of Mormon was printed. Its pages tell of the suc-

cessive colonization of certain sections of America; it furnishes a truthful answer to the question, "Whence came the American Indians"? and makes known the fact that the ancient Americans are of "old world origin."

This divine record testifies that a company of people called Jaredites left the "old world" at the time of the confusion of tongues and the Tower of Babel; that they were guided by Providence across the rolling seas and safely landed on the western shore of North America. Their history was written on twenty-four golden plates, which eventually fell into the hands of the Nephites, a race of people to be mentioned later. This record was abridged by Moroni, the last survivor of the Nephite faction. We read that this Jaredite nation flourished, but, in later years, because of division and internal wars, they were totally destroyed. To remind the reader that the people at the time of the confusion of tongues were scattered abroad, we insert the testimony of Moses, who speaks of the occurrence in the following significant words: "So the Lord scattered them abroad from thence upon the face of all the earth: and they left off to build the city." (Genesis 11: 9.) Unquestionably the Americas were part of the earth at this time. How could the people be scattered "upon the face of all the earth," except some were on the Western Hemisphere?

The Book of Mormon also gives a history of a certain company of Israelites, who, about the year 600 B.C., were also led by the grace of God to the promised land of the West. This colony, under the leadership of one Lehi, landed on the western coast of South America. After the arrival in the new land a division arose in the company. The factions were afterwards known as Nephites and Lamanites, named after Lehi's sons whom they followed, respectively. The history tells of their wanderings, now as two distinct nations. The Nephites grew and prospered in the land so long as they obeyed God's commandments. At periods when they forgot their Deliverer, their enemies were suffered to come upon them, and prevailed against them. That they became a mighty nation is evidenced by the discoveries made in recent years. The buried walls, cities, forts and towers present a silent picture of their former greatness. The Lamanites, or other tribe of people, became numerous, but were negligent and indifferent to all ecclesiastical duties. They were lazy, brutal and very warlike, and their living was gotten by following the course of least resistance. They often lived by eating raw meats, and the hard-earned accumulations of their Nephite brethren were often objects of prey. Because of their wickedness, and wilful disobedience, they were cursed with a dark skin as a mark of God's disapproval. The roving American Indian of to-day is a direct lineal descendant of these Lamanites. Many were the wars fought between them and the Nephites, and thousands on each side fell by the sword. These people drifted northward from their

original landing place, traveling over the Isthmus of Panama; and wandering through the central, eastern and northern parts of what is now the United States. Their history, which covers a period of about one thousand years (600 B.C. to 400 A.D.) is scarcely paralleled in the history of the world. At this latter date, the last of a long series of bloody wars was fought between these two tribes, resulting in the utter extermination of the Nephite faction. Moroni, the last survivor of this once mighty race, was left in charge of their history, written on golden plates, which were handed down from prophet to prophet and which were abridged by his father, Mormon. On these plates, written in the language of the tribes, was recorded a history of God's hand-dealings with this people, their wars, etc. The Jaredite record, already referred to, which was written on twenty-four plates of gold, was abridged by Moroni, and the abridgment was attached by this prophet to the Book of Mormon record. The concluding part of this joint-record was written by Moroni, and he hid away the record in a hill called Cumorah. Not long afterwards this last Nephite prophet died. It was the prerogative of this person, who came as a resurrected being, to commit into the hands of Joseph Smith the record which has since revolutionized the world of religion.

The Book of Mormon is the record of the "other sheep" spoken of by the Savior while He dwelt in Palestine. Listen to the testimony of the Apostle John who records his Master's words: "And other sheep I have, which are not of this fold: them also I must bring, and they shall hear my voice: and there shall be one fold, and one shepherd." (John 10: 16.) Some scripture readers declare these "other sheep" to mean the gentiles, but unfortunately for such contentions, the words of Christ are to the contrary. Mark this declaration: "I am not sent but unto the lost sheep of the house of Israel." (Matt. 15: 24.) The "other sheep" referred to were those of the Western World. The record of these people assures us of the fact that the promise of the Redeemer was kept; that He, after His resurrection, made His appearance amongst them; that His Church was established; that in that Church were placed the same officers as made up the Church of Christ in Palestine; that these received the same gifts, blessings, promises and powers as were enjoyed by the ancients of the far Eastern World. This Western fold was lost to the sight of man, but God held them in His keeping. They were our Father's children and received His smiles and approbation. This hidden record should be received with gladness, for it speaks of that which was lost; it pictures God's kindness to His people in all climes, and corroborates the truthful testimony of Peter; "That God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted of him." Truly "Providence is over all!"

(To be continued.)

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, FEBRUARY 9, 1911.

THE QUESTION OF THE HOUR.

THE newspapers of Great Britain have been devoting considerable attention to the "Mormons" and the "Mormon" question during the past month. Articles have appeared in the *Liverpool Daily Post and Mercury*, *John Bull* and other public prints, and were answered in each instance, some of the answers being published and others rejected, according to the humor of the editor-in-chief. A determined effort is being made to show two things, firstly, that polygamy is being revived by the "Mormon" Church, and, secondly, that the chief aim of the "Mormon" missionaries is to convert young women, exclusively, and ship them off to Utah. In either case nothing could be farther from the truth.

As to polygamy, it is perhaps sufficient to say that it is a dead issue and cannot be successfully resuscitated by our opponents here or elsewhere. The English newspapers in dealing with this question appear to regard it as something new, apparently overlooking the fact that every phase of it was enquired into and reviewed by the Committee on Privileges and Elections of the United States Congress, January 16th, 1904, in the case of Senator Reed Smoot of Utah, whose right to occupy a seat in the Senate to which he had been duly and lawfully elected, was contested. The fact that Senator Smoot won the case is convincing evidence that the Church, of which he is an honored member, was exculpated by Congress from the charge of having violated the spirit and meaning of the manifesto of 1890. The vindication was full and complete. Those who have violated the laws of the United States, as also the laws of the State of Utah, relating to polygamy, if there be any such, are subject to prosecution and punishment as are the violators of any other law on the statute books, a fact the English papers seem to have overlooked, or, rather, failed to ascertain, as they might easily have done by putting forth a little effort.

I am borne out in the foregoing statement by a Mr. Harold Edgar Young, a non-"Mormon," who, in a letter printed in the *Liverpool Post and Mercury* of February 6th, 1911, giving an account of his visit to Salt Lake City, makes use of the following language: "Of one thing we can rest assured, the 'Mormons' are no longer polygamists, and can only possess one legal wife." And again, "In conclusion, let me say that I found many other religious bodies well represented in Salt Lake City, for there were Roman

Catholic, Episcopalian, Presbyterian, Congregational and Methodist churches, with the strong arm of the American law over all, so that if a 'Mormon' or a Christian breaks the law he is speedily laid by the heels."

The status of the whole question is clearly defined by the First Presidency of the Church in an "Address to the World," issued April 5th, 1907, and widely circulated, as follows:—"It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this number had been reduced to 1,543. Four years later the number was 897, and many of these have since passed away." No greater evidence could be given as showing the determination of the Church of Jesus Christ of Latter-day Saints to support and maintain the manifesto of 1890. A little patience on the part of our opponents and time will solve, and that, too, most effectually, this much mooted question.

A vicious attack was recently made by *John Bull* upon the "Mormon" Church. The matter was presented in such a way as to be very misleading. In fact, it seems to be the determined aim of this paper to create a wrong impression concerning the much maligned Latter-day Saints. The article published in *John Bull*, February 4th, 1911, does the President of the European mission an injustice, wherein an irrelevant hypothetical question is put by the commissioner as follows: "Suppose the 'Mormon' Church had power to carry out its doctrines, would it practice polygamy?" and the President is reported as having answered, "Yes." Now, the fact of the matter is, he did not make any such answer, for he did not know and had no means of knowing. This is a question that would have to be decided by the Church when the occasion should arise, and could not be determined beforehand, nor at all, by any one member of the Church. It would here be apropos to add that the "Mormon" Church, like other churches, will be found obeying the laws of the land. One of its Articles of Faith reads: "We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Again the commissioner puts a question, and withholds part of the answer—question: "I placed before Mr. Clawson a copy of the *Salt Lake Tribune* of August 1st, 1910, which gives the names of over 200 (?) (the paper gave 140 names) who have taken to themselves plural wives since the manifesto prohibiting it was issued." The commissioner reported the President as having answered: "Publication of those names is no proof," which is correct, but he also said, which is part of the answer that was withheld from publication: "Mr. Commissioner, is it not reasonable to suppose that if the *Salt Lake Tribune* has evidence to support its claim, it would lay a charge against the guilty parties and bring them to justice, and, furthermore, is it not its bounden duty to do so?" The commissioner answered in the affirmative. As a matter of fact, the *Salt Lake Tribune* has never brought a single case into

the courts, notwithstanding the fact that Mr. Peet, a non-"Mormon," editor and proprietor of the *Utah Independent*, after investigating the matter to his own satisfaction, posted an offer of one thousand dollars to any person who could prove that a plural marriage had been performed since the manifesto of 1890, with the sanction of the Church.

Is not the following question pertinent: If the *Salt Lake Tribune* has the evidence, why doesn't it produce it and claim the reward. It has not done so as yet. It, therefore, appears that its claim is based upon bald rumour. It might be proper to again repeat that polygamy is a dead issue, and cannot be made to do service for the opponents of the Latter-day Saints.

Again, the statement in *John Bull* of January 28th, 1911, that "eight hundred women were landed at the port of Boston from Europe, coming almost entirely from England and Scandinavia, and sent out by the 'Mormon' organization," is also very misleading. The information given is so meagre that the reader might well be justified in drawing a number of conclusions, each one of which would be entirely incorrect. As for example: "That these women were sent out in one shipment unaccompanied by male members of their families, and that the chief aim of 'Mormon' missionaries in England and Scandinavia is to convert women, alone, and ship them to Utah," etc. Nothing could be farther from the truth. Our message, which is simply a gospel message, is to all. We operate under the Divine injunction of the Master, who, addressing His disciples, said: "Go ye into all the world and preach the gospel to *every creature*. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." (Mark 16:15.)

We encourage and advise our converts to remain in this country in order to maintain and strengthen our organizations here. We are property-holders under the English government and pay taxes. We do not emigrate people to America, but simply act as agents. Those who go in our companies are made up of both sexes and all ages, and all, without exception, pay their own passage. No means whatever are furnished by the "Mormon" Church for this purpose. There is not a preponderance of young women going in our companies, which are made up in great part by converts who go in the capacity of families. An investigation by the British government, if such is had, will clearly verify these statements. We do not shun an investigation, but would welcome it. Let the facts be known to the English people.

The charge that young girls, either from Great Britain or Scandinavia, are being shipped to Utah to furnish wives for members of the "Mormon" Church is ridiculous in the extreme. The young women of England and other countries are beautiful and attractive, but they are not specially needed in Utah. There are hundreds of beautiful American-born girls growing up in Utah, and the most serious problem in the "Mormon" Church to-day, and one which

worries parents greatly, is to find husbands for these young women. There are 26,000 young "Mormon" women in Utah and adjoining states, identified with the Young Ladies' Mutual Improvement Associations, the majority of whom are unmarried, and 57,993 female students in the "Mormon" Sunday Schools.

We do not need to go abroad for young women, but could find wives for a great number of virtuous young men converts, if we had them. However, as before stated, the message of salvation promulgated by the missionaries of the Church of Jesus Christ of Latter-day Saints is not specially intended for any one class of people, but for all.

It might be proper to state in this connection that if it can be shown that any one of the "Mormon" missionaries at present in the field is paying his addresses to a young woman with a view to marriage, he will be at once released and sent home, and that "without honor." It is strictly forbidden, and there is no exception to the rule.

Another rule which does not seem to be clearly understood by our opponents is that no young woman under age can be received and baptized into the Church without the consent of her parents, neither can a wife be received without the consent of her husband. Within a fortnight, a woman was refused baptism for the reason that she failed to obtain the consent of her husband.

Once more, and finally, referring to *John Bull* of January 28th, attention is called to a long quotation from a book written by Hans P. Freece on "Mormonism." It is perhaps sufficient to say that this work is totally unreliable. The character of Mr. Freece was clearly exposed in the *Millennial Star* of January 19th, 1911, and he is shown to be a mendacious falsifier.

All that the Church of Jesus Christ of Latter-day Saints asks of its opponents is a truthful representation and fair treatment, which, in most instances up to the present time, has not been accorded.

RUDGER CLAWSON,
President of the European Mission.

N.B.—A letter was sent to Mr. Bottomley, editor, by the President of the European Mission, February 2nd, 1911, answering the recent bitter attacks in *John Bull* upon the Latter-day Saints, the substance of which is incorporated in the foregoing editorial. The letter, although respectful in tone, was refused publication. This is the usual experience of the Latter-day Saints when seeking to correct mis-statements in the public prints.

Special Notice.—The editorial in to-day's issue of the *Star* is being published at this office as a tract, and can be obtained at one shilling and threepence per thousand. Also, "Light from the Home Paper of Hans Peter Freece," can be obtained at the same price.

A REJECTED LETTER.

THE following communication, addressed to the *Liverpool Daily Post and Mercury*, which is self-explanatory, was refused publication. It is now published in the *Millennial Star*, as it contains some matters of general interest to our readers, but more particularly to show the attitude of the press with regard to the "Mormon" question, and its unfairness in dealing with it. The said letter is respectful in tone, and aims solely to correct a number of mis-statements, but was nevertheless refused admission in the *Post*:

February 6th, 1911.

Editor, *Liverpool Daily Post and Mercury*,
Liverpool.

"Dear Sir:

"In a long but interesting letter from Mr. Harold Edgar Young, a non-'Mormon,' giving an account of his visit to Salt Lake City and published in your issue of to-day, there are some inaccuracies, which, it is evident, were not made with an intent to deceive the public but were due, rather, to a lack of information. No doubt the gentleman would be pleased to have them pointed out and corrected.

"He states, among other things, that 'the Book of Mormon is founded on an old romance written by one Solomon Spaulding, a person of some literary taste who gave it to a publisher named Patterson to see if he would publish it. Both Spaulding and Patterson died, (the latter in 1826), and the manuscript passed to his foreman, who became friendly to Joseph Smith, and out of Spaulding's unpublished and lengthy romance was constructed the Book of Mormon.' This story, Mr. Editor, was exploded years ago. I have before me a copy of the Spaulding Manuscript, which is printed and offered for sale by our printing establishment at 295 Edge Lane, Liverpool, and which resembles the Book of Mormon in no single particular. If Mr. Young entertains any doubt regarding this statement, we would be pleased to furnish him a copy. The Spaulding Manuscript has no intrinsic value only that it utterly dispels and demolishes a long existing error, and compels those who will not acknowledge the divinity of the Book of Mormon to seek in other directions plausible excuses for rejecting its truth.

"Again, the Latter-day Saints do not give the Book of Mormon preference over the Bible, as intimated by Mr. Young. Our missionaries preach almost exclusively from King James' translation of the Bible. It is but truth to say that the Bible will be found in the home of nearly every 'Mormon.' This Holy Book is a religious history of the people of God on the Eastern hemisphere, while the Book of Mormon, according to the belief of the Latter-day Saints, is also a divine record, being the history of God's ancient

people on the Western hemisphere, and harmonizes in precept and doctrine with the Bible.

"I feel confident that Mr. Young would not willingly do us an injustice, and therefore kindly request that you furnish space in your widely circulated and influential paper for these few lines.

"Very respectfully,

"RUDGER CLAWSON,

"President European Mission of the Latter-day Saints."

CONFERENCE APPOINTMENTS.

Nottingham	Sunday, March 5th, 1911.
Birmingham	,, ,, 12, ,,
Hull	,, ,, 19, ,,
London...	,, ,, 26, ,,
Norwich	,, April 2, ,,
Newcastle	,, ,, 9, ,,
Irish	,, ,, 16, ,,
Scottish	,, ,, 23, ,,
Sheffield	,, ,, 30, ,,
Liverpool	,, May 7, ,,
Manchester	,, ,, 14, ,,
Bristol	,, ,, 21, ,,
Leeds	,, ,, 28, ,,

STATISTICAL REPORT OF THE NETHERLANDS-BELGIUM MISSION.

THE report which follows shows gratifying results from the work in the Netherlands-Belgium mission in 1910, and prospects for the year 1911 are reported to be exceedingly bright.

Conferences.	Missionaries.	Local Priesthood.	Members.	Children.	Total Souls.	Baptised.	Emigrated.	Excommunicated.	Died.	Gospel Conversations.	Tracts distributed.	Books Distributed.	Meetings.	Families Visited in Tracting.	Families re-visited, not saints.
Amsterdam....	18	58	674	177	909	83	15		5	14189	73227	21260	838	20312	3704
Arnhem	13	21	206	53	280	34	4		2	14328	79755	18076	506	18929	3227
Groningen.....	11	21	258	78	357	18	7		8	8197	63881	17124	565	16865	1954
Luik	12	10	162	26	198	20	8	1		10089	99441	10593	376	26789	2665
Rotterdam.,...	22	67	831	256	1154	151	24		14	14436	103942	15997	948	22948	3075
Mis'on Office...	3														
Totals.....	79	177	2131	590	2898	306	58	1	29	61239	420246	83050	3233	105843	14625

FROM THE MISSION FIELD.

Arrivals.—The following named missionaries for the European mission arrived February 8th, 1911, per s.s. *Dominion*: Junius S. Embley, Andrew M. Jensen, J. Henry Christiansen, Centerfield, Utah; Heber R. Ockey, Beazer, Canada; Benjamin Layton, Cardston, Canada; Elmer C. Rigby, Newton, Utah; Albert George Brain, Johan C. Stoel, Salt Lake City; Carl M. Gjettrup, Driggs, Idaho: John C. Sederholm, Brigham, Utah; Winslow R. Taylor, Elba, Idaho; Joseph F. Holyoak, Parowan, Utah; Jacob Ezra Zollinger, College, Cache Co., Utah; Charles Raymond Woodmansee, Rexburg, Idaho; Henry G. Lundell, Benjamin, Utah.

Appointments.—The elders who arrived for the British Mission, February 8th, 1911, have been appointed to labor in the following conferences: Joseph F. Holyoak, Hull; Elmer C. Rigby, Heber R. Ockey, Leeds; Junius S. Embley, Benjamin Layton, Manchester; Albert George Brain, Newcastle.

A Friendly Word.—Mr. Walter R. Marshall, non-"Mormon," of Sunderland, writes under date of February 2nd, and among other things says: "So embittered are they (clergymen and apostates) tha they refuse to hear or listen to anything but what is bad of thet 'Mormons.' * * * I have myself written to various papers and periodicals in order to lay both sides before their readers, but their love for 'British Justice and Fairplay,' is so great that they invariably refuse to publish the same. I placed before them the opinions of well-known men like George Francis Train, who was a great American Lecturer, and whose name was in his time a household word: Erling Bjornsen, the son of the late Bjornstjerne Bjornsen the world-famous poet and statesman, of Norway; Col. C. G. Dobbs of New York, and Mr. V. S. Peet, the Methodist, and Mr. Phil Robinson the English writer and author. Now, sir, I am not a Latter-day Saint, nor have I been to meetings, but I claim that the evidence now being placed before the public is biased and unreliable. I have known many elders intimately and always found them men of good character."

Successful Socials.—An enjoyable social was held in the Latter-day Saints' Hall, Northampton branch (Birmingham conference), Saturday, January 28th, 1911. A very interesting program was rendered by saints and friends, consisting of singing, recitations, etc. After the program, we participated in a few orderly games. The sum of eight shillings was collected for the purpose of buying more hymn books for the branch. We are grateful to our friends who so willingly help to make our socials a success.

Saturday evening, January 28th, 1911, an excellent social was held in the Latter-day Saints' Church, corner of Ellesmere Road,

and Lyons Road, Pitsmoor, Sheffield (Sheffield conference), in honor of Elders Horace W. Bond and Hyrum B. Clawson, previous to their departure from the mission field. Elder Bond will return to Zion. Elder Clawson will join his parents in Liverpool. A large number of saints and friends were present to show their respect to the departing elders. A program was well rendered, after which President Rudger Clawson of the European mission gave a spirited address.

A social concert was held January 31st, at 144 George Street West, Hyde (Manchester conference), in aid of the Relief Society. A very good program was rendered, consisting of songs, recitations, and instrumental music. About eighty saints and friends were present. The sum of £1 9s. 8d., was realized, after all expenses were paid. This will greatly help in the good work we are engaged in, that of caring for the poor.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

Lesson XII.—Authority in the Ministry.

Text: We believe that a man must be called of God, by prophecy and by the laying on of hands by those who are in authority, to preach the Gospel and administer in the ordinances thereof.—*Articles of Faith, 5.*

I. Men Called of God.

1. Prior to Christ's personal ministry on earth. (a) Instances recorded in the Old Testament. Adam (P. of G. P., Moses 5: 5-20; 6: 51-68); Enoch (Genesis 5: 21-24; P. of G. P., Moses 6: 25-68; and chapter 7); Noah (Genesis 6: 8); Abraham (Genesis 12-25; P. of G. P., Book of Abraham); Isaac (Genesis 26: 2-5); Jacob (Genesis 28: 10-15); Moses (Exodus 3: 2-10; P. of G. P., Book of Moses); Aaron (Exodus 4: 14-16, 27); Joshua (Numbers 27: 15-23); Samuel (I. Sam. 3: 4-14, 20); Isaiah (Isa. 1: 1; 2: 1; 6: 8, 9); Jeremiah (Jer. 1: 2-10); Ezekiel (Ezek. 1: 1); and many others of Old Testament record. (b) Instances of Book of Mormon record. Lehi (I. Nephi 1: 4-20; 2: 1-3); Nephi (I. Nephi 2: 16-24); Jacob, the brother of Nephi (II. Nephi 6: 2); Alma (Mosiah 27: 14-17; Alma 8: 14-17); Samuel the Lamanite (Helaman 13: 3-5); and many others.
2. During Christ's personal ministry. (a) Among the Jews, Note the call and ordination of each of the apostles. (See Lesson XII in Outlines, Theological Department, First Year,—"His Chosen Twelve.") (b) Among the Nephites. Nephi and others authorized to baptise (III. Nephi 11: 18-21; compare 12: 1); and to confer the Holy Ghost (18: 37.)

3. During the apostolic period (Acts 13: 1-2; I. Timothy 4: 14; II. Timothy 1: 6.)

4. In the present dispensation (Doc. and Cov. 13; compare P. of G. P., Writings of Joseph Smith 2: 68, 69; see also Doc. and Cov. 27: 12.)

II. Ordination for the Work of the Ministry.

1. By prophecy—that is by authoritative interpretation of the Divine will, manifested by the action of those already duly authorized.

2. By the laying on of hands. (Many references already cited; see also B. of M., III. Nephi 18: 36; Moroni 2: 1-3: 3: 1-3; Alma 6: 1; Numbers 27: 18, 19, 22-23; Deut. 34: 9; Acts 13: 2-4.) Observe that scriptural record of calls to the ministry with no details of the ceremony of ordination do not justify the conclusion that the authoritative imposition of hands was omitted.

III. Unauthorized Ministrations are Invalid and Sinful.

1. Old Testament instances: Korah and his associates (Numbers 16); Uzza (I. Chron. 13: 10; compare Numbers 4: 15.) Saul, king of Israel (I. Sam. 13: 8-14); Uzziah, king of Judah (II. Chron. 26.)

2. New Testament instances: The sons of Sceva (Acts 19: 13-17): see also the case of Simon the sorcerer (Acts 8: 18-24.)

General reference: "The Articles of Faith," Lecture X, pp. 184-199.

DIED.

Williams.—Matilda, at Leicester (Nottingham conference), January 24th, 1911, born February 5th, 1854, at Stanion, baptised in 1863. Deceased was born in the Church and has been a faithful member.

Grayson.—Mary Victoria, the infant daughter of Mr. and Mrs. Arthur Grayson, born June 7th, 1910, died January 27th, 1911, at Wombwell, in the Sheffield conference.

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